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in errorem id quod statim sequitur: νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, κτέ.

Praepositio periit III. iv. 49: Οἱ δ' ἄλλοι τραπιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔς' ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Quis admonitus non sentit necessarium esse ἀναλαβόντα?

In bimembri sententia V. iv. 6: Εἰ οὖν βούλεσθε, ἔξεσιν ὑμῖν: εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε, quantocius repone: Εἰ μὲν οὖν βούλεσθε.

Ridiculum est, ut opinor, id quod legitur VI. i. 26: Ἐγὼ, ὦ ἄνδρες, ἤδομαι μὲν ὑφ' ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω. Rectius iudico: εἴπερ δὴ ἄνθρ.

Harlemi, Aprili MDCCCLV.

S. A. NABER.

HYMNE OP ARES, vs. 9.

In de Orphische Hymne op ARES, die onder de Homerische verdwaald is geraakt staat vs. 9:

Κλυθὶ, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσείας ἥβης.

Er moet gelezen worden ἐπίουρε, gelijk bijv. in de Odyssea Eumaeus ὤν ἐπίουρος is. Zie LEHR'S Arist. p. 114.

H. 8 April 1855.

S. A. N.

N A S C H R I F T.

Mnem. III. 345. staat, bij het refereren over Dr. C. M. FRANCKENS stuk *de Aeschyli scholiis Laurentianis* in de *Miscellanea Philologa* van 1854: »De scholia zijn overal gewigtig, » vooral bij Aeschylos" enz.

Deze uitdrukking schijnt aanleiding tot misverstand te kunnen geven. Er werd bedoeld *bij alle schrijvers*.

D. 26 Febr. 1855.

E. J. K.